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The hand of the compiler or redactor of the Gospel is seen in the twelve quotations from the Old Testament, each of which begins with "that it might be fulfilled which was said by the Lord through the prophet saying," or some similar form. In one short passage (Matt. 19:10-12) Essene coloring can be recognized. Whatever may be thought of the theories advocated in this book the unfinished character of which must be constantly remembered, it is a wonderful storehouse of materials, many of which are curious and not a few precious; and the accumulation and orderly arrangement of them constitute a noble piece of work for which all scholars ought to be deeply grateful. Had Dr. Resch done no more he would have rendered a signal service to students of the Gospels. But he has done much more. He has thrown out many fruitful suggestions, some of which are of great interest to the exegete as well as the textual critic. Note for instance the curious study on the meaning of the word "Galilee" in Matt. 28:6, the remarks on the parable of the wise and foolish virgins, and the instructive examination of the Manichean version of the parable of the wheat and tares preserved by Epiphanius. The second of the two parts under review is a valuable adjunct to the commentaries as well as an important addition to the works attempting to solve the riddle of the synoptic Gospels. A little more charity towards the one other student who is grappling with it in substantially the same manner, Professor Marshall, of Manchester, would have been welcome to those who believe that the Englishman is an accomplished and diligent scholar as well as Dr. Resch. It is not quite fair to refer to Mr Allen's articles in the *Expositor* as showing that Professor Marshall made an incorrect application of Aramaic without any allusion to the reply. If Dr. Resch has not seen that reply, or wrote before it appeared, he ought to have withheld his criticism. Mutual appreciation and tolerance are eminently desirable in a field of research where thorough workers from the nature of the case are very few.

W. T. S.

Studien zur Topographie des nordlichen Ost-Jordanlandes. Von DR. FRANTS BUHL. P. 20.

The most interesting part of these notes on the country bounded on the west by the Jordan and the Lake of Gennesaret, on the north by Hermon and the Plain of Damascus, on the east by the wilderness and on the south by Gilead, is the discussion of the site of Ashteroth Karnaim. Professor Buhl favors the site recommended by Leake, el Muzerib, a place a few miles to the south of the Yarmuk, which has long been the seat of a large and important fair. Here is a lake now called El-bagge with an island in the middle covered with ruins, some of which are ancient. The lake is regarded as sacred; and it lies on the route of the pilgrims to Mecca, which may be the old caravan road from Damascus to the southern part of East-Jordan district. The name has completely disappeared, but that is not surprising in this part of the

country where most of the local names bear the imprint of Arabic origin. This lake city may represent the Karnaim of the First Book of Maccabees (5:43, etc.), the Ashteroth-karnaim of Genesis (14:5) the city of the Rephaim, and the Karnaim of Amos (6:13) as emended by Grätz and Wellhausen: "Ye rejoice on account of Lodebar; ye say 'have we not taken Karnaim?'"

W. T. S.

St. Paul's Vocabulary—St. Paul as a Former of Words. By the REV. MYRON WINSLOW ADAMS, M.A., Hartford, Conn. Hartford Seminary Press, 1895. Pp. 55. Price, 50 cents.

We have here an interesting and useful study of the vocabulary used by the Apostle Paul in the thirteen canonical epistles usually assigned to him. The text of Westcott and Hort forms the basis. List A contains those words used by Paul alone among the New Testament writers, amounting to 816 in all, and the references to their occurrence are given. Also, by a system of letters and references, it is indicated in this list (1) which of the words are common to the New Testament and classical Greek, numbering 562; (2) those which are exclusively Pauline in all Greek literature, numbering 11; (3) which are primarily Pauline in time, though used later, numbering 87; (4) those which are used previous to the New Testament only in biblical and ecclesiastical writers, numbering 32; (5) and those which are used in secular writers subsequent to 322 B.C., numbering 124. List B contains those words used by Paul in common with other New Testament writers, numbering 1662 in all, of which 77 are found previous to the New Testament only in biblical and ecclesiastical writings, 59 in secular writings subsequent to 322 B.C. In common alone with Hebrews Paul has 64 words, in common alone with Luke and Acts 189 words, in common alone with Hebrews, Luke and Acts 34 words. The number of words peculiar to Paul in the New Testament, as compared with the total number he uses, is larger than that of any other New Testament writer, being 33 per cent. And about one-twelfth of his vocabulary does not appear in secular literature previous to 100 A.D., while one-sixth is subsequent to 322 B.C., the time of Aristotle's death. A comparison of the words common to Paul and Luke only, 189 in all, of which only 30 are post-classical, shows that there is almost no relation of dependence of Luke upon Paul as to style. These two writers are the authors of more than half the New Testament.

Mr. Adams follows these two lists with an examination of the words classified as post-classical and ecclesiastical, indicating (1) the time and circumstances of their appearance; (2) characteristic endings found in these words of later origin; (3) some lexical affinities in the Pauline school of New Testament writers.

In the second part of the work, treating of "St. Paul as a Former of Words," a list is given of each word used by Paul alone in extant Greek